



# Berkeley Zen Center



## August 2006 Newsletter

### SESSHINS

#### Work Sesshin

Don't miss our 2nd annual Work Sesshin on Sunday, August 13, 8:30 am to 4 pm (note the time change since the July newsletter). The day will begin and end with zazen, and in between there will be gardening, deep zendo and kitchen cleaning, special projects - in other words, something for everyone!

Not only that, a delicious lunch will be served. Come to all or part. Sign up on the bulletin board. For more information contact the Sesshin Director, Bob Rosenbaum, brosenbaum1@mac.com, or Work Leader, John Rubin, john\_rubin@comcast.net

#### Labor Day Sesshin

This year our annual Labor Day sesshin will be Saturday September 2, through Sunday September 3. Participants will be expected to attend both days. Sign-up deadline is August 30. Any questions contact Sesshin Director Leslie Bartholic at 925-933-3486 (before 9 pm).

#### Womens' Sesshin

All women are invited to attend the BZC Womens' Sesshin, September 24. The one-day sesshin will be led by Myoan Grace Schireson. Look for more information in the September newsletter and on the bulletin board.



#### Affirmation of Welcome

Walking the path of liberation, we express our intimate connection with all beings. Welcoming diversity, here at Berkeley Zen Center the practice of Zazen is available to people of every race, nationality, class, gender, sexual orientation, age, and physical ability. May all beings realize their true nature.

### BZC Schedule

#### August

##### Founders Ceremony

Thursday, 8-3, 6:20 pm

Friday, 8-4, 6:40 am

##### BZC Board Meeting

Sunday, 8-6, 9:00 am

##### Bodhisattva Ceremony

Saturday, 8-12, 9:30 am

##### Work Sesshin

Sunday, 8-13

##### Kidzendo

Saturday, 8-19

#### September

##### Two-Day

##### Labor Day Sesshin

Saturday-Sunday, 9-2 to 9-3

##### Founders Ceremony

Sunday, 9-3, 6:20 pm

Tuesday, 9-5, 6:40 am

##### Bodhisattva Ceremony

Saturday, 9-9, 9:30 am

##### Kidzendo

Saturday, 9-16

##### Half-Day Sesshin

Sunday, 9-17

##### Womens' Sesshin

Sunday, 9-24

**NOTE:** The BZC Newsletter invites sangha members to submit short articles or other items of interest. Send to: eherzog@lmi.net. Deadline is the 20th of the month.

## Saturday Childcare

Childcare is offered on Saturdays from 9:15 to 11:15. The cost is \$5 per family. Note that the childcare schedule is tentative.

Childcare is not offered if no one's planning to come, so please call Laurie Senauke the Thursday before to let her know if you're hoping to attend. For more information, call Laurie at 845-2215.



### SCHEDULE

August 5	Childcare
August 12	Childcare
August 19	<b>Kidzendo</b>
August 26	Childcare
September 2	Sesshin - No program
September 9	Childcare
September 16	<b>Kidzendo</b>
September 23	Childcare
September 30	Childcare

### KIDZENDO

A talk in the zendo for young ones three and up is offered the third Saturday of each month. We meet upstairs at the Senauke's household (1933 Russell) at 9:45 for a briefing on forms, then sojourn to the zendo for the first ten minutes of lecture starting at 10:10. Afterwards, children may join the regular Saturday childcare program if they wish.

## Soji

If you come to Saturday morning zazen, and stay for breakfast, you should plan on staying for Soji, the short work period after. Eating and cleaning up go together as two sides of one practice.



## Miraculous Activity Supernatural Power!

You might be surprised to find out how many people it takes to pull off all the activities at BZC. If you would like to help with temple cleaning (jikido-ing), dinner at the Dorothy Day men's shelter, or serving, dishwashing or cooking for the Saturday oryoki meal, signing up has gotten as easy as chopping wood and carrying water. All sign ups for these ongoing programs are now located on our new, spiffed up, community room porch bulletin board, opposite the community room door. As Layman Pang says, "Zazen in action is undivided activity." In addition, folks who arrive after breakfast on Saturday miss out on some of these wonderful opportunities, so we'd like to remind you that tea-cup washing after Saturday tea is always available. Don't be shy!

## PEOPLE

BZC welcomes new members **Charlie Wilson** and **Stephanie Seaborg**.

### New Members' Welcoming Ceremony

All members who have joined BZC in the past year or who have not participated in the New Members Welcoming Ceremony and would like to, are invited to partake on Monday August 7, after 5:40 am zazen and at the beginning of open discussion. This brief ceremony is an opportunity for the sangha to meet and welcome its newest members. We hope everyone will come. Please contact Zendo Manager, Andrea Thach at 420-0902 or [andrea.thach@gmail.com](mailto:andrea.thach@gmail.com) for details.

### Ongoing Well-Being List Revealed

Many people wonder about the folks on the well-being list, whose names are recited during service twice a week. If you placed someone on this list and would like to share information about that person with the sangha, look for the new binder entitled, "The Merit of our Well-being Services is Dedicated to," on the patio bulletin board shelf. Information, a picture, or anything else you would like to share can be left there for all to see.

# "A Sacred Trust: Teaching the Dharma Ethically"

In early June Alan Hozen Senauke and Gerry Oliva attended a conference at the Great Vow monastery in Oregon to begin a Buddhist dialog on ethical practice for Buddhist teachers. Thirty one attendees, primarily priests and lay teachers, from a diverse group of Sanghas and Buddhist traditions participated in 4 days of practice, learning, skill building activities and discussion. A curriculum including a series of videos and a workbook developed by the Alban Institute [www.alban.org](http://www.alban.org) was used.

Alan and Jan Chozen Bays from Great Vow, who have been involved with this issue for 15 years, participated in the development of these materials as consultants and were interviewed and appear in some of the videos. Alan also facilitated several workshop sessions on developing guidelines and shared BZC draft guidelines. He also shared a publication he had edited in 1991 for the Buddhist Peace Fellowship called Safe Harbor.

Workshop topics included: dealing with boundary issues; defined areas of misconduct for priest and teachers; how power differentials impact teaching relationships; issues of hierarchy and horizontal and vertical aspects of relationships within a sangha; the importance of recognizing and managing issues of transference and counter transference in teaching relationships; the importance of self awareness of dark side impulses and needs that may arise during intimate counseling situations such as dokusan and the impact of burnout on one's skillfulness in difficult intrapersonal relationships.

Conference facilitators acknowledged that mistakes will be made by teachers and priests. Even with the establishment of clear guidelines and rules, procedures and processes need to be developed to address situations where guidelines are not followed. Approaches to dealing with difficult situations include regular opportunities to consult with peers outside of a particular community, council meetings that encourage openness and speaking and listening from the heart, using a bodhisattva ceremony as a place to publicly acknowledge violations of the pre-

cepts and vows to follow precepts in the future and convening special sessions where people with disagreements discuss these in the presence of other sangha members similar to Thich Nhat Hanh's "Beginning Anew" approach.

More detailed notes and reference materials are available. If you are interested contact Gerry Oliva at [olivag@fcm.ucsf.edu](mailto:olivag@fcm.ucsf.edu)

## ***BZC Financial Planning for the Future***

On Sunday afternoon June 25, sangha members generously gave up a few hours of summer sun to re-invigorate an effort to plan for the financial future of Berkeley Zen Center. Board President, Pete Overton, stated the Board has been discussing the future financial needs of BZC and was contemplating various approaches to raising funds for anticipated expenses such as a need to support a new abbot's salary upon Sojun's retirement. The following suggestions were made:

1. The need for a "reserve study" which is a formal evaluation of the property in all its physical aspects to determine (predict) when certain components require replacement;
2. Create a formal 10-year plan for maintaining BZC structures;
3. Let members know when new needs arise and funds are needed so members can consider this in their giving decisions;
4. Create a structure/plan for building teaching capacity;
5. Provide periodic seminars for members interested in planned giving, i.e. wills, trusts;
6. Develop a clear mission statement for fund raising;
7. Develop an endowment fund to generate funds to support an abbot and other teachers;
8. Reach out to the larger community who may want to support BZC even if not members, by inviting them to fundraising events;
9. Future Board actions: fundraising committee,

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# SAVE THE DATES

## **Precious Gems:**

### **A Summer Sutra Study Class**

In August, we'll have the last two meetings of this class of sutra study: each night the class recites and discusses an entire short sutra from the Pali Cannon, the original teachings of Shakyamuni Buddha. Come to one meeting of the class or all, to accommodate your summer vacation plans. Class will be led by Laurie Senauke; call her with questions (lauries@kushiki.org; 845-2215); the fee is \$5 per class.

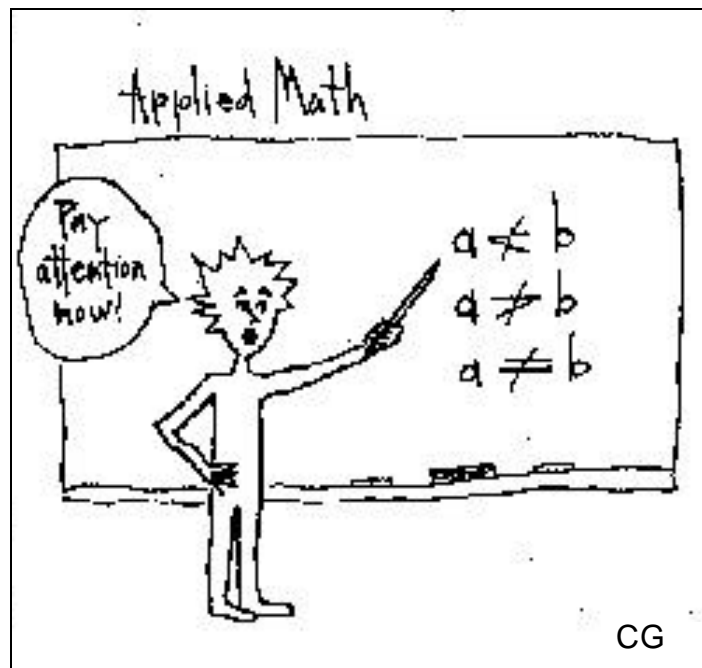
**NOTE:** Class will begin at 7:00 pm (uncharacteristically). Here's what we'll be studying:

**August 3** - Abhaya Sutta (MN 58)

**August 10** - Angulimala Sutta (MN 86)

### **BZC Board of Directors Meeting**

The next Berkeley Zen Center board of directors meeting will be held **August 6**, 9:00 am, in the community room. All sangha members are invited to attend.



## **Womens' Workshop**

On **Saturday August 19**, noon to 4 pm, Blanche Hartman and Vicki Austin will join us for lunch and an afternoon of conversation about practice. This is an opportunity for BZC women to connect with two remarkable teachers within our tradition. Both Blanche and Vicki are long-term practitioners who received dharma transmission from Sojun Roshi. Blanche will be giving the Saturday morning dharma talk as well. Look for further information on the bulletin board and a sign up to help with lunch.

## **August 6: BPF Hiroshima Vigil at Livermore Nuclear Weapons Lab**

On the anniversary of the bombing of Hiroshima, the Buddhist Peace Fellowship (BPF) will offer a Bearing Witness vigil at Livermore Nuclear Weapons Lab. This morning of ritual and nonviolent action is being organized by TriValley CARES. **Sunday, August 6**, participants will gather at 8 am. BPF Bearing Witness meditation vigil will take place at the Westgate from 9 am to 11 am. Take 580, exit south at Vasco. For more details, including carpooling info, contact BPF website, [www.bpf.org](http://www.bpf.org)

## **BZC Financial Planning**

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consider raising fees, foundation grants.

BZC Treasurer John Rubin reported the current annual budget is around \$155,000 per year, most year's income and expenses are balanced, and we have accumulated about \$100,000 in a Fund for the Future that could be the basis for building an endowment.

The BZC Board will plan informal workshops on planned giving. Volunteers formed a planning group for assessing structural needs, workshops and fundraising events. The Board will develop a clear mission statement, delineating needs for an endowment and other projects. For more information contact Andrea Thach at [andrea.thach@gmail.com](mailto:andrea.thach@gmail.com) or Gerry Oliva at [olivag@fcm.ucsf.edu](mailto:olivag@fcm.ucsf.edu).

# Desire and Love in Mahayana Zen Buddhism

By Raul Moncayo (*continued*)

In the teaching of no self, there is no ego vanquishing desire, nor is there an identification with or a clinging to the objects of desire. But if we deny desire as well as the denial of desire, what are we left with? What remains is emptiness as the interdependency of subject and object. This is the teaching of Nagarjuna that



Suzuki Roshi brought to us. If we cling to the object then we are clinging to self, and if we cling to self we are clinging to mind objects. For a young

infant the clinging to the object/parent is the beginning of a sense of self. When adults we cling to self in the form of mind objects of many different kinds. When we are able to let go of both subject and object, then without clinging we find our self in the object, and the object is already included within our true self.

We desire objects because we feel empty and do not understand emptiness. We think that emptiness is an absence of the object of our desire and we then identify with the object and a sense of self arises. But even if we understand and experience emptiness as wholeness, there still remains a subject desiring an object because this is part of our interdependent self-nature. We are men that desire women, women that desire men, women that desire women, and men that desire men. Within relative forms each part desires the other part to find its own being in interdependence. And to have relationships we have to take risks, which involves anxiety, anger and grief; in other words, suffering.

But when the imaginary ego is consumed by the love of the object, this non-dual fire is not only the fire of hell, but also the fire of heaven. If we have strong continuous practice, then the true subject does not die in the great fire of romantic love, only the ego does. In the emptiness felt by the absence of the love object, we will realize the emptiness that includes the presence of the other and of the other-dependent

nature. This is like the burning bush of the book of Exodus in the Torah, the bush burns but it is not consumed. Thus the host within the host said to Moses: 'I am this I am,' I am the fire that burns you, and I am the fire that transforms you and gives you life. Within fire, there is just this.

When we let go of the object of desire, and do our grief work by not covering over the emptiness of self, or force the other to desire us, then the emptiness of desire turns into joy and others will spontaneously love and appreciate us. Real love is neither desire for an object of the other, nor a wanting to be loved. Sentimental love wants to be loved and puts the other in an unreachable pedestal. In sentimental love we are ready for any sacrifice for the beloved. This love is deceiving because we are expecting to be loved in return for our love and adoration. In romantic love we only appear to lose ourselves in the other, because the object has now become our self.

This also applies to altruism as a romantic ideal as distinguished from the bodhisattva ideal. Sometimes we may think we are saving or helping others, but we may be only trying to help our small selves through some helping position or idea. Here altruism is the same as egoism. When we help others with Big self then we are also helping ourselves, and when we help ourselves with our Big accepting mind then we are also helping others. The bodhisattva vow is to help others, but knowing that there is no one saving nor anyone being saved. In pure helpful activity we don't make a self out of saving others, nor do we idealize or degrade those we are helping. We are just helping, just like zazen is just sitting.



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